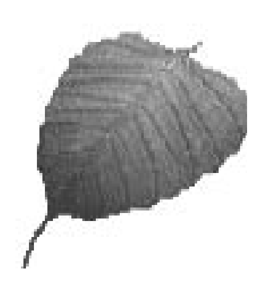
毗婆舍那實修教學

(中英對照)

緬甸 沙達馬然希禪師（Saddhammaraṃsi Sayādaw）著

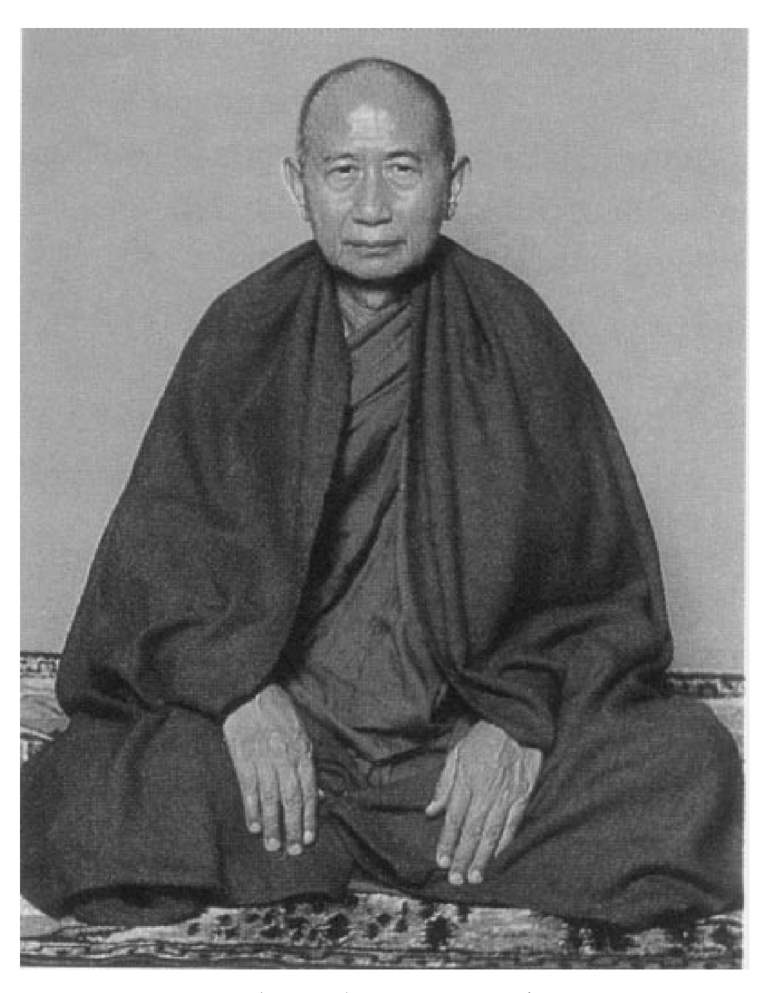
凱瑪南荻法師　英譯

溫宗堃、何孟玲　編譯

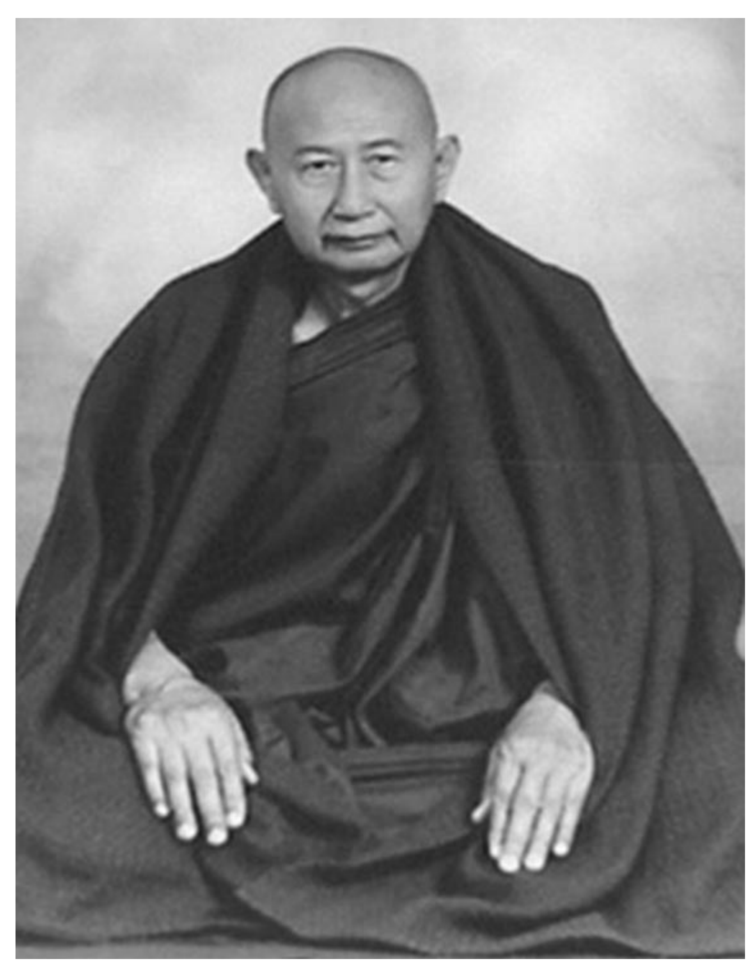


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緬甸 昆達拉毗旺沙禪師
(Sayādaw U Kuṇḍalābhivaṃsa, 1921-)



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(Sayādaw U Kuṇḍalābhivaṃsa, 1921-)

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Content

作者簡介

本書的原作者，是緬甸昆達拉毗旺沙禪師(Sayādaw U Kuṇḍalābhivaṃsa)，又稱為沙達馬然希禪師 (Saddhamma-raṃsi Sayādaw)。「昆達拉」(kuṇḍala)是禪師出家時的巴利法號，字義有「耳環」、「戒指」等環形寶飾之謂。巴利語「阿毗旺沙」(abhivaṃsa)的意思是「勝種」，這是年輕時通過高階巴利語考試方能夠獲得的榮譽頭銜。巴利語「沙達馬然希」的意思，則是「正法光」或「妙法光」，這是禪師所創建、駐錫的禪修中心之名稱。

昆達拉毗旺沙禪師是二十世紀內觀禪修運動之父——馬哈希尊者(Mahāsi Sayādaw, 1904–1982)的著名弟子之一，長久以來一直是仰光馬哈希禪修中心總部的「導師」(Nāyaka)之一。生於一九二一年的禪師，九歲時出家，一九四○年受具足戒，曾於不同的著名寺院學習經教，在聞名的梅迪尼林寺教學長達二十年之久。禪師於一九五六年與一九五八年分別通過不同的巴利語考試，先後取得了兩個「法阿闍黎」(Dhammācariya)的頭銜。禪師於一九七七年跟隨馬哈希尊者修習毗婆舍那，於一九七八年被任命為禪修指導老師。一九七九年時，禪師在馬哈希尊者的祝福下，於仰光市建立了沙達馬然希禪修中心。之後，禪師分別於一九九三、一九九四及一九九五年創立了另外三個禪修中心。禪師的緬文著作相當豐富，代表作如《發趣論與毗婆舍那》(二冊)。已被英譯的著作則有《法的許願樹》(*Dhamma Padetha*)、

《法的寶石》(*Dhamma Ratana*)，以及《強化內觀行者諸根的九個要素》(*The Nine Essential Factors which Strengthen the Indriya of A Vipassanā Meditating Yogi*)。

中譯本翻譯自沙達馬然希禪師原著，凱瑪南荻(Daw Khemānandi)英譯，加拿大「佛陀教法禪修中心」(Buddha Sāsana Yeiktha)於一九九九年出版、流通的*Practical/ Working Instructions on Vipassana Meditation*。

英譯者簡介

本書的英譯者是旅居加拿大的凱瑪南荻法師(Sister Khemnānandi)。法師於一九三一年出生在緬甸傳統的佛教家庭。一九五二年畢業於仰光大學，一九五五年獲得美國賓州大學華頓學院的商業管理碩士學位。法師自一九六二年起便開始自己看書學習禪修，當時她是已有兩個小孩的職業婦女。法師第一個正式的禪修老師是著名的韋布尊者(Ven. Webu Sayādaw, 1896–1977)。後來，韋布尊者去世，法師便改而跟隨其他長老學習，直到在馬哈希念處內觀禪法中找到自己的歸依處。

法師在一九八○年離開緬甸。在新加坡工作了八年後，於一九八八年移民加拿大。一九九四年時，法師在班迪達禪師(Paṇḍita Sayādaw)的勉勵之下，供獻出個人的住所，建立了「佛陀教法禪修中心」(The Buddha Sāsana Yeiktha)。一九九六年法師於美國加州「如來禪修中心」(TMC)在班迪達禪師引領下剃度出家，之後便一直擔任「佛陀教法中心」的導師。一九九七年，法師到緬甸「沙達馬然希禪修中心」接受沙達馬然希禪師的指導，密集禪修一年。後來，她又跟隨禪師至海外，參加了兩次禪修營。在這之後，她又到沙達馬然希禪師的禪修中心，進行了兩次更密集的禪修訓練。

Practical/Working Instructions on Vipassanā Meditation

Bilingual Edition (English & Chinese)

毗婆舍那實修教學

(中英對照)

Introduction

Of all those who practice *vipassanā* meditation, those who have not experienced the dhamma would like to experience the dhamma very quickly. Those who have experienced the dhamma would like to make further progress in the dhamma quickly. They would like to realise the noble dhamma quickly. Thus, for those who would like to experience the dhamma quickly, to make progress in the dhamma quickly and to realise the noble dhamma quickly, you must first listen to the "Practical Instructions" in such a way that you will be able to recall them thoroughly when you do your practice. You will have to read and study them. Then only you will reach your goals of realizing the dhamma.

One cannot practice *vipassanā* meditation by making physical effort. One cannot do it by making verbal recitations. It has to do with the mental faculty or mind.

Thus, it is absolutely crucial that one knows how to:

(1) keep the mind directly on the object of meditation with pin-pointed precision

(2) train the mind so that it does not wander to outside objects

(3) train the mind not to wander for long as and if it does wander out by proper observing and noting.

To be able to do this, one must read, study, memorize and listen to the "Practical Instructions" in detail. Thus, I would like to advise all those who would like to practice

作者序

在修習毗婆舍那〔即內觀〕❶的禪修者之中，尚未體證「法」(dhamma)❷的禪修者，會希望迅速地獲得體證；已體證「法」的禪修者，則會想在「法」上迅速地更進一步，希望能捷疾地親證「聖法」(ariya dhamma)。如此，這些想迅速體證「法」、想在「法」上迅速獲得進展，並快速親證「聖法」的禪修者，必須先聆聽「實修教學」，以便在修習毗婆舍那之時，能夠完整地依循這些教導。禪修者必須能聆聽、學習這些教導，如此方能達成「證法」的目的。

只是口頭誦唸，並不是毗婆舍那修行；僅憑藉身體的精進，也不足以修習毗婆舍那。毗婆舍那修行，乃關乎我們的「心」。

因此，清楚明瞭下列幾點，是極關緊要的事：

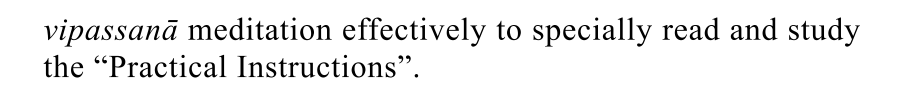
(1) 如何讓心準確地直接落在禪修所緣上。

(2) 如何訓練我們的心，不讓它遊移到外在的所緣。

(3) 如何以恰當的觀照與標記，訓練我們的心，使它能長時間保持不散亂的狀態。

為了做到這些，禪修者應仔細閱讀、學習、聽聞且謹記這「實修教學」。因此，我建議所有希望有效率地

❶本書中，括弧“〔 〕”，表示中譯者的補充。



vipassanā meditation effectively to specially read and study the “Practical Instructions”.

Saddhammaraṃsi Sayādaw

修習毗婆舍那的人們，應好好地閱讀、學習這「實修教學」。

沙達馬然希禪師

Practical/Working Instructions On *Vipassanā* Meditation

(The following is an introductory discourse on the practice of *vipassanā* meditation by the Most Ven. Sayādaw of Saddhammaraṃsi Yeiktha (Meditation Centre), given to those yogis who have come to practice *vipassanā* meditation at Saddhammaraṃsi Yeiktha Meditation Centre).

Of those who practice *vipassanā* meditation, those who have not experienced any dhamma would like to experience the dhamma as quickly as possible. Those who have already experienced some dhamma would like to make quick progress and realise the noble dhamma quickly. Thus to be able to experience the dhamma quickly, to be able to make progress in the dhamma quickly and to be able to realise the noble dhamma quickly, you must listen with utmost attention and respect to the following discourse on the practice of *vipassanā* meditation.

In brief, there are three aspects to the "working or practical instructions" on the observing and noting in *vipassanā* meditation." They are:

(1) Observing and noting while in the siting posture.

(2) Observing and noting while in the walking posture.

(3) Observing and noting on the general details.

毗婆舍那實修教學

(以下的內容，是沙達馬然希禪師，對初到「沙達馬然希禪修中心」學習毗婆舍那的禪修者，所做的毗婆舍那禪修入門開示。)

在修習毗婆舍那的禪修者之中，尚未體證「法」的禪修者，會希望迅速地獲得體證；已體證「法」的禪修者，則會想在「法」上迅速地進步，希望能快速地親證「聖法」。如此，為了快速地證「法」，也為了在「法」上快速進步，以便能快速地親證「聖法」，你們應以最大的恭敬心與注意力，聆聽下列關於「毗婆舍那修行」的開示。

綜言之，此說明「修習毗婆舍那時應如何進行觀照」的「實修教學」，共含三個部分：

(1) 坐禪時的觀照與標記

(2) 行禪時的觀照與標記

(3) 一般活動的觀照與標記

§1 Observing and Noting While in the Sitting Posture

§1.1 Observing the Rising and Falling of the Abdomen

I will first explain about observing and noting while in the sitting posture. When you are about to do your meditation practice, first you must find a quiet and peaceful place. Then choose the most comfortable posture which will enable you to sit for quite some time. You may sit with your knees bent [7] under you or sit across-legged. After being settled in your posture, keep your back and head erect but not stiff. Then close your eyes and focus your attention on your abdomen.

When you inhale or breathe in, the abdomen rises or expands in stages. You must observe this rising with close and intense attention so that your mind is pinpointed on it from the start of the rising to the end of the rising in its entirety, without letting your mind wander out anywhere and note as: "Rising".

When you exhale or breathe out, the abdomen contracts or falls gradually in stages. You must also observe this with close and intense attention, from the beginning of the falling in stages to the end of the falling with pinpointed precision so that your mind does not wander out anywhere and note as "Falling".

§1.1.1 The Concept and True Nature

When observing and noting the rising and falling of the abdomen you should dissociate yourself from the physical shape and from of the abdomen as much as possible. As you inhale the air, there arise some tension and pushing in the inside of the abdomen. You must observe and note closely and intensely so

壹・坐禪時的觀照與標記

§ 1.1 觀照腹部起伏

我將先說明坐禪時如何觀照。要練習禪修之時，首先，你要找一個安靜的地方，然後選擇一個能讓你坐得較久的舒適坐姿。你可以跪坐[7]，或是盤腿坐。坐定之後，讓背部與頭部保持挺直，但不僵硬。接著，閉上眼睛，將注意力放在你的腹部。

當你吸氣時，腹部會逐漸上升、膨脹。你必須貼近以緊密的注意力觀察這腹部上升的過程，然後在心中標記「上」，並且，讓你的心能夠從腹部上升的開始一直到結束，都對準這上升的過程，而不遊移到其他地方。

當你呼氣時，腹部會逐漸下降、收縮。你必須貼近以緊密的注意力、精準地觀察這腹部下降的過程，然後在心中標記「下」，並且讓你的心，能夠從下降的開始一直到結束，都對準這下降的過程，而不遊移到其他地方。

§ 1.1.1 概念法與真實法

在觀照、標記腹部的起伏時，你應該盡可能地不去注意腹部的形態、外形。當你吸氣時，腹部內部會產生某種張力與推力，你必須密集地貼近觀照並做標記，以便盡可能地感覺或覺知那發生在腹部內的「緊」

as to be able to feel or know this intension and pushing taking place in the inside, as much as possible. The physical shape and form of the abdomen is *paññatti* or concept. *Vipassanā* is not for *paññatti* (concepts). It is for *paramattha* (truth or true nature). The nature of the pushing, tension, pressure etc. taking place inside is *paramattha*. This you must observe and note closely and precisely so as to know it.

You must observe and note as carefully when you breathe out. You must dissociate yourself from the form and shape of the abdomen as much as possible. You must observe and note intensely and precisely to know the nature of the gradual and slow movement, vibration and that of receding, as much as possible.[8]

§1.1.2 Adding or Reducing the Meditative Objects

If you feel that you cannot keep your mind clam by observing and noting with these two objects as “Rising, Falling”, you may add another object and observe and note “Rising, Falling, Touching”.

When observing and noting “touching”, you should dissociate yourself from the physical shape and form as much as possible. You must observe and note closely and intensely on the nature of the hardness and tension from the touching.

If you still cannot concentrate enough and your mind tends to wander with these three objects, then you can add another and observe and note with four objects as “Rising, Falling, Sitting,

(tension)與「推」(pushing)。腹部的形態、外形，僅是「概念法」(paññatti)。毗婆舍那修行，並不是為了了知「概念法」，而是為了了知「真實法」(paramattha)。發生於腹內的「推」(pushing)、「緊」(tension)、「壓」(pressure)等等的現象，才是「真實法」。你必須貼近且準確地觀照並做標記，如此才能夠了知「真實法」。

當呼氣時，你也應謹慎地觀照並做標記。除了應盡可能地不去注意腹部的形態、外形之外，你還必須密集且準確地觀照並做標記，盡可能地去了知那漸進、緩慢的「移動」、「振動」，及「收縮」的現象。[8]

§ 1.1.2 所緣的增減

如果你覺得，觀照、標記「上、下」兩個所緣，尚不能讓心保持寧靜，你可以再增加一個所緣，觀照、標記：「上、下、觸」。

在觀照、標記「觸」的時候，你應該盡可能地不去注意身體的形態、外形。你必須貼近且緊密地觀照由於接觸所產生的「硬」(hardness)與「緊」(tension)的現象，並予以標記。

如果僅依這三個所緣，你的心仍然無法專注，容易散亂，那麼你可以再增加一個所緣，依四個所緣來觀

Touching."

When you observe and note "sitting", you must observe and note by encompassing from the upper part of your body down and observe and note closely and intensely so as to feel the nature of the stiffness and tension in the body as much as possible. You must dissociate from the shape and form of the head, body, hands and legs as much as possible. You must observe the nature of the tension and pressure produced by the support of the air which has been set in motion by the desire of the intentional mind to sit and note as "sitting".

When you observe and note with four objects as "Rising, Falling, Sitting, Touching", your mind will usually become calm. If you find observing and noting as "Rising, Falling, Sitting, Touching" with the four objects is helpful, you may continue with such noting. However, if you find that observing and noting with four objects as such puts your mind in so much strain and worry that you cannot concentrate well, you may want to observe and note with just three objects as: "Rising, Falling, Touching". If you still find that noting even with three objects, is not helping you because of the worry and strain, you may observe and note with just [9] two objects as "Rising and Falling." The main objective is to calm the mind and develop concentration.

§1.1.3. Observing the Wandering Thoughts

As a beginner, while noting "Rising, Falling, Sitting, Touching", your mind may wander out here and there – to the

照、標記：「上、下、坐、觸」。

當你觀照並標記「坐」時，你必須將上半身視為一個整體，加以緊密地觀照、標記，以便盡可能地了知身體「挺直」(stiffness)與「緊」(tension)的現象。你應盡量不去注意頭、身體、手、腳的形態、外形。必須用心觀照的，是那由於「風」的支持力所產生的「緊」(tension)與「壓」(pressure)的現象，然後標記「坐」。這個「風」，則是由「想坐著」的動機所引發的。

當你以四個所緣做觀照、標記「上、下、坐、觸」時，你的心通常能夠變得寧靜。如果你發現觀照、標記「上、下、坐、觸」四個所緣，對你有幫助，那麼你就可以繼續如此觀照下去。但是，如果發現這樣觀照、標記四個所緣，會讓你的心變得緊繃、擔心，以至無法好好地專注，那麼你可以僅以三個所緣來觀照、標記「上、下、觸」。如果你發現依三個所緣所做的觀照，仍然對你沒有幫助，反而令你感到緊繃、擔憂，那麼，你可以僅觀照、標記兩個所緣[9]：「上、下」。主要的目的是，要讓心平靜下來，並培養出定力。

§ 1.1.3 **觀照妄想**

作為初學者，在觀照「上、下、坐、觸」時，你的

monastery or temples, to the shopping centres, to the house, etc. When your mind wanders out in this way, you must also make your observing and noting mind observe and note this wandering mind as "wandering, thinking, planning etc."

As your *samādhi* (concentration) and *ñāṇa* (Insight) becomes relatively strong, you will find that your wandering thoughts disappear as you observe and note "wandering, thinking, planning, etc." As you continue observing and noting continuously as such, you will come to experience for yourself that the wandering thoughts disappear and pass away after about four or five such observing and noting.

Later, as you progress further in your *samādhi* (concentration) and *ñāṇa* (insight) and reach the insight knowledge known as "the knowledge of dissolution (*bhaṅga-ñāṇa*)", as you observe and note "wandering, thinking, planning", you will find the thinking, planning disappearing with each observing and noting, you will find them passing away with each observing and noting by yourself.

§1.1.4 Insight of the Three Universal Characteristics

When your *samādhi* (concentration) and *ñāṇa* (insight) get really strong, when you observe and note "thinking, planning", you will come to see not only the thoughts disappearing but the observing and noting mind that observes and notes it also disappearing. Thus you will come to realise that the thoughts, thinking, planning etc. are not everlasting. So also the observing and noting mind is not everlasting. They are *anicca*.

心可能會四處遊移，譬如，想到佛塔、寺院、商店、住家等等。當你的心如此散亂時，你必須令觀照心去觀照那散亂的心，並標記：「分心」、「亂想」或「計劃」等等。

當你的「定」(samādhi)與「智」(ñāṇa)變得更有力時，你會發現，在你觀照、標記「分心」、「亂想」或「計劃」等之時，散亂心便消逝不見。持續這樣地觀照、標記，你將能親身體驗到，散亂心在四、五個觀照之後便消失不見。

其後，若你的「定」、「智」更為進步，並達至所謂的「壞滅智」(bhaṅgañāṇa)之時，在你觀察、標記「分心」、「亂想」或「計劃」的時候，你會發現那「想」或「計劃」隨著每一次的觀照與標記而消逝不見。你會親身體驗到這些。

§ 1.1.4 **洞見三共相**

當你的「定」與「智」變得真正強而有力時，若你觀照、標記「想」或「計劃」，你不僅會見到這些「想」消失，也會見到那觀照「想」的「能觀之心」也消失。如此，你將了悟：不僅念頭、妄想、計劃的心不是恆常的，就連能觀照的心也不是恆常的，它們全都是「無常的」(anicca)。

One also comes to realise that such swift and rapid [10] succession of arising and passing away is like torture. This is suffering or *dukkha*. How can one ward off the nature of these torture-like sufferings, the nature of this suffering of arising and passing away? These sufferings cannot be warded off in any way. This suffering of passing away and torture is having its own course. It is uncontrollable. They are *anatta*. Thus one comes to the realisation or insight (*ñāṇa*) into the truth about *anicca* (impermanence), *dukkha* (suffering) and being uncontrollable — *anatta*.

§1.2 Three Ways to Observe Pain

For the beginner yogi, as you go on observing and noting "Rising, Falling, Sitting, Touching" for about half an hour or 45 minutes, you will notice that your limbs start to ache, tingle or become painful, etc. When such occurs you have to change your observing and noting to such suffering aches and pain, *dukkha-vedanā*.

There are three ways to observe and note such suffering from pain or *dukkha-vedanā*:

(1) The first is to observe and note on the pain with the objective of making the pain disappear.

(2) The second is to make a determination with an aggressive mind to fight the pain so as to get rid of it within this one sitting or within this one day.

禪修者也會了悟到，如此一連串快速而急促的生、滅[10]，像是一種折磨，或者說是「苦」(dukkha)。如何才能免除這些如折磨般的苦、不斷生滅的苦呢？完全沒有辦法免除這種苦。這種生、滅與苦，有其自己的規律。它們不受控制，是「無我的」(anatta)。如此，禪修者便了悟、洞察到「無常」(anica)、「苦」(dukkha)、「無我」(anatta)的真理。

§1.2 三種觀痛的方式

就初學者而言，持續觀照、標記「上、下、坐、觸」，大約半小時或四十五分鐘之後，你將發現你的四肢開始隱隱作痛，或感到刺痛等不舒服的感覺。當這類感覺生起時，你必須將觀照的所緣改為這些疼痛的「苦受」(dukkha vedanā)。

對於這類的疼痛、苦受，有三種觀察的方式：

(1) 第一種是，爲了讓疼痛消失，才觀察疼痛。

(2) 第二種是，帶著與疼痛決戰的敵對心態，下定決心觀察疼痛，想要在這一坐之中或這一天之內徹底去除疼痛。

(3) The third is to observe and note so as to know the true nature of the pain.

(1) Observing and noting with the objective of wanting to be relieved of the pain as in the first way means that one is actually craving for the pleasure of having no pain. That means one is having greed (*lobha*) for pleasure. The practice of meditation is to rid oneself of greed. Instead one's observing and noting is now sandwiched with greed (*lobha*). Because of this, it will take long for one to experience the dhamma, take long to make progress. That is [11] why one should not observe and note in this way.

(2) The second way where you determine yourself to get rid of the pain in one sitting or one day with an aggressive mind is that the aggressive mind means there is the mental factor of anger (*dosa*) and grief (*domanassa*) involved. In other words, the determination is tainted with anger and grief. This means the observation and noting is sandwiched with anger and grief. Thus one will take long to experience the dhamma and take long to make progress. That is why one should not adopt this method also.

(3) The third way is to observe and note the pain so that you will come to know the true nature of the pain. This is the way to observe and note. Only when one comes to know the true nature, will *udaya*, the arising, and *vaya* ,passing away, be seen.

(3)第三種是，純粹爲了洞察疼痛的真實本質而觀察疼痛。

第一種想要讓疼痛消失而觀察疼痛的方式，表示禪修者實際上貪著無疼痛的快樂，意味著禪修者當下對樂受有所貪愛(lobha)。禪修本是為了去除我們的「貪」，但是現在禪修者的觀照卻夾雜著「貪」。由於這個「貪」，禪修者將要花很長的時間方能體證「法」，方能在「法」上更加進步。[11]這就是為什麼禪修者不應該以第一種方式來觀照的原因。

在第二種方式，禪修者帶著與疼痛決戰的敵對態度，下定決心要在一坐之中或一天之內徹底去除疼痛。這敵對的態度，表示其中帶有「瞋」(dosa)心所與「憂」(domanassa)心所。換句話說，這決心夾雜著「瞋」與「憂」，而這意味著，他的觀照其實也有瞋與憂間雜其中。因為如此，禪修者得要花很長的時間才能體證「法」，才能在「法」上更加進步。這就是為什麼禪修者也不應該以第二種方式進行觀照的原因。

在第三種方式，觀察疼痛只是為了要了知疼痛的真實本質。這才是正確的觀照方式。禪修者唯有在了知疼痛的真實本質之後，他才能見到疼痛的生、滅。

§1.2.1 How to Observe Pain

To be able to observe and note so that one will come to know the nature: when pain occurs, yogis usually tend to become tense both in body and mind in accordance with the intensity of the pain. One should try not to tense up in this way. One should try to relax both in body and mind. Yogis also tend to worry about "whether one will have to endure the pain the whole time or during this whole hour". You must be careful not to have such worries.

You should keep yourself calm and adopt the attitude that "Pain will come and go at its own will and my duty is to keep observing and noting the pain". You must also adopt the attitude that you will practice "patience" with the pain. To practice patience is the most crucial element in dealing with pain. The saying (in Myanmar) that "Patience leads to *nibbāna*" is the most useful maxim in mindfulness meditation.

After making a determination that you will be patient, keep your mind calm and relaxed. You must be careful not to get [12] tensed up in both body and mind. Keep both your mind and body relatively relaxed. Then you must pinpoint your mind direct on the pain.

After that you must try to observe intensely and closely to know the extent and intensity of the pain — how painful is it? Where is the pain most crucial — just on the flesh or skin, or muscles or right down in the bones or bone-marrow? Only after so observing intensely and closely that you should note as "pain, tingling, etc." according to each type of pain.

§ 1.2.1 觀痛的技巧與過程

禪修者觀察疼痛時，必須要能了知疼痛的本質。當疼痛出現時，禪修者的身、心通常容易隨著疼痛的增強而變得緊繃。但是，他應該試著不讓自己變得這樣繃緊，應該試著讓身、心放鬆。禪修者也容易變得擔心：「是否這一整支香或一整個小時，都得忍受這個痛！」無論如何，禪修者應小心避免有這樣的擔憂。

你應該讓自己保持平靜，抱持如此的態度：「疼痛隨它自己的意向來、去；我的責任只是對疼痛保持觀照」。你也應該抱持「我應忍耐疼痛」的態度。面對疼痛時，最重要的，就是學習忍耐。(緬甸的)諺語：「忍耐導致涅槃」，是修念處禪修時最有用的格言。

決定自己將忍耐之後，應注意讓心保持寧靜、放鬆，別讓[12]身、心變得緊繃。保持身、心放鬆。然後，你必須將心直接對準疼痛。

接著，你應試著貼近且密集地觀照疼痛，以便了知疼痛的強度與範圍——它有多痛？哪個地方的痛最劇烈——是在皮膚、肌肉、骨頭或是骨髓？如此貼近且密集地觀照之後，你才視疼痛的類型來作標記：「痛」、「刺痛」等等。

The second and successive observation and noting must also be made intensely and precisely in the same way, observing on the extent and intensity of the pain and noting accordingly each successive pain. The observation and noting of the pain should be precise and penetrative and not superficial and note as "pain, pain, tingling, tingling, etc." in a fast and rote manner. Your observing and noting must be intense and precise. As you keep observing and noting precisely and intensely in this way, you will come to experience very clearly that after four or five observing and noting, these pains and aches become more and more severe.

After reaching a peak, the pain will tend to lessen and recede following its own course. When this occurs, you should not relax your observation and noting. Instead you should continue observing and noting earnestly and enthusiastically on each type of pain. You will then experience for yourself that after every four or five observing and noting, each type of pain becomes less and less. One type of pain will become less and less, then another type of pain becomes less and less and the pain also shifting to another location.

When the yogi sees the changing nature of pain as such, the yogi becomes more interested in the observing and noting in the practice. Continuing in this way, as the *samādhi* (concentration) and *ñāṇa* (insight) gets sharper and stronger, you will experience the pain increasing with each observing [13] and noting.

After reaching a peak, the pain usually recedes in its own course. One must not relax the intensity of one's observing and noting when the pain starts to subside. Instead, one must continue with the same intensity of effort and precise aim. Then one will

接下來的觀照，也必須緊密而準確地觀照著疼痛的範圍與強度，並依情況為每個疼痛做適當的標記。對疼痛的觀照與標記，必須精確、有穿透力，絕不能僅止於膚淺地觀照、只是機械化地快速標記「痛、痛」、「刺痛、刺痛」。你的觀照與標記，必須準確而密集。當你如此準確而密集地觀照時，你將清楚地體驗到，在四或五個觀照與標記之後，原本的疼痛會變得愈加劇烈。

當痛達至極點時，它會自行減弱、緩和，此時，你不應放鬆你的觀照與標記，相反地，你應該持續熱忱、認真地觀照每一種疼痛。之後，你將會親身體驗到，每一種痛在四或五個觀照與標記後，變得愈來愈微弱。某類的痛會變得愈來愈弱，另一類的痛也變弱；有的痛，則會轉移到其他地方。

當禪修者如此觀見痛的變化性質之時，他會對觀痛的練習，愈來愈感興趣。〔總之，〕持續精勤修行，當「定」(samādhi)與「智」(ñāṇa)變得更銳利而強大時，禪修者將體驗到疼痛隨著每次的觀照而變得更強烈。[13]

當痛達其頂點後，它通常會自行減弱。這時候，禪修者不應放鬆他的觀照與標記的強度，他必須以同樣的精進與準確度持續地觀照。然後，禪修者將親身體驗：

become to experience by oneself, the pain receding with each observing and noting and the pain changing locations and arising at another location. Thus one will come to realise that pain is not everlasting, it is always changing. It increases as well as decreases. In this way one comes to know more about the real nature of pain.

§1.2.2 Attainment of Bhaṅgañāṇa by Observing Pain

Continuing observing and noting in this way, when the *samādhi* (concentration) and *ñāṇa* (insight) become strong and reach the level of Insight known as "*bhaṅga-ñāṇa* — The knowledge of dissolution" one will experience, as if seeing clearly by one's own naked eyes, that pain passes away completely with each observing and noting, as if being suddenly plucked away.

Thus when the yogi sees the passing away with each observing and noting, the yogi comes to realise that pain is not permanent. One's observing and noting mind has now overwhelmed the pain.

With further deepening of *samādhi* (concentration) and *ñāṇa* (insight), those whose insight knowledge of "*bhaṅga-ñāṇa* — knowledge of dissolution" is sharp, are able to experience with each observing and noting, not only the pain but also the observing and noting mind passing away with it.

In the case of those whose insight knowledge is exceptionally sharp, they will see distinctly three phases passing away. That is, as one observes and notes "pain", the pain passes away, the consciousness that cognises the pain passes away and also the observing and noting mind passes [14] away. One comes to experience all of them by oneself.

痛會隨著每次的觀照而減弱；痛會改變位置，在其他地方出現。如此，禪修者會了悟到，痛也不是恆常的，它一直在變化，它會變強也會變弱。如此，禪修者便對疼痛的本質有了更多的了悟。

§ 1.2.2 觀痛與壞滅智

這樣地持續觀照，當定與智變得更強有力，而達到「壞滅智」(bhaṅgañāṇa)的觀智階段時，禪修者會像是以肉眼親見一樣，清楚體驗到，疼痛隨著每一次的觀照而完全地止滅，就像是驟然被拔除掉一般。

如此，當禪修者見到痛隨著每次的觀照而消失時，他了悟到：疼痛是無常的！現在，觀察的心已能戰勝疼痛。

隨著定與智更加深化，「壞滅智」銳利的人們，能夠在每一次觀照時了知到，不僅疼痛滅去，連能觀的心也隨之而滅去。

若是觀智特別銳利的禪修者，他們會清楚地看見三階段的滅去，也就是，當他觀照且標記「痛」的時候，「痛」先滅去，然後「覺知痛的心」滅去，接著「觀照疼痛的心」也滅去。[14]禪修者會親自體驗這些。

§1.2.3 Insight into the Three Characteristics on Observing Pain

Thus one comes to realise in one's consciousness (mind) and Ñāṇa (Insight) by one's own accord, that pain is not everlasting or permanent, neither does the consciousness or feeling of the pain nor the observing and noting mind. That it is Anicca.

The quick succession of passing away or dissolution is like torture, suffering – Dukkha. These torture and passing away cannot be controlled or warded off. It is taking its own course. It is Anatta, Uncontrollable. Thus one realises these truths in one's conscious mind and Ñāṇa (Insight) by one's own accord.

When one comes to realise in one's conscious mind that pain is Anicca – Impermanent, Pain is Dukkha – Suffering, Pain is Anattta – Uncontrollable and when one's Insight into Anicca, Dukkha and Anatta are explicit, thorough and conclusive, one will be able to realise the Noble dhamma that one has been wishing and aspiring for. My explanation on the observation and noting of Vedanā (painful feelings) is fairly complete.

§1.3 Observing and Noting on Hearing

While doing your practice, you may hear sounds from the outside. You may also see or smell things. You may especially hear sounds — like the sounds of cocks, birds, hammering & beating sounds, people, cars, etc. When you hear such sounds, you must observe and note as: "hearing, hearing". You must try so as to be able to pay only "bare" attention to the sounds. That is, you must try not to let your mind follow these sounds or let

§ 1.2.3 **觀痛時見三共相**

如此，禪修者在心中自然地了悟到，痛不是恆常不變的，感受痛的心也不是，觀照痛的心也不是。這就是「無常」(anicca)。

一連串的快速壞滅，像是一種折磨，也就是「苦」(dukkha)。這壞滅的現象，不受任何人控制，也無法避免，它有其自己的規律，即是「無我」(anatta)。如此，禪修者以智慧親身了悟到「無常」等的真理。

當禪修者依其自心了悟到，「痛」是「無常的」、「苦的」、「無我的」(不受控制)之時，在他對無常、苦、無我的洞察，達到明晰、徹底且決定的時候，他將能證悟向來所期待的「聖法」。關於如何觀察、標記「苦受」，以上的說明，已相當完整了。

§ 1.3 **聞聲時的觀照與標記**

在練習時，你可能會聽到外面的聲音，也可能會見到或嗅到什麼。尤其是，你也許會聽到諸如雞、小鳥的叫聲、敲敲打打的聲音、人車的聲音等等。當你聽到這些聲音時，你必須觀照它們並標記：「聽到、聽到」。你應試著這麼做，以便能夠做到只是純粹聽到，也就

yourself be carried away by imagining about them. You must take care to let it be just "bare" hearing and observe and note as "hearing, hearing".[15]

When your *samādhi* (concentration) and *ñāṇa* (insight) get relatively strong, as you observe and note "hearing, hearing", the sounds may become unintelligible, as if from far away, or as if being carried far away, or getting nearer or become hoarse and not clear. If you experience such, that means you will now be able to observe and note on your hearing consciousness.

As you go on observing and noting in this way and your concentration and insight get stronger, you will experience that as you observe and note "hearing, hearing" the sounds disappear syllable by syllable, the sounds pass away syllable by syllable, the hearing consciousness (that hears the sound) passes away, one by one, and the observing and noting mind that observes and notes the sound also passes away. Yogis whose insight knowledge is sharp are able to experience them very clearly and distinctly.

What is specially evident is that, even those yogis who are beginners in observing and noting sounds are able to experience distinctly the sounds disappearing syllable by syllable. The sounds are not connected to each other anymore. They disappear syllable by syllable. For example, when one hears the sound of the word "Gentleman" and observe and note as "hearing, hearing", you will experience the sound of the syllable "Gen" pass away separately, the sound "tle" passing away separately and the sound "man" passing away separately. Thus they are heard in such broken sequence that the meaning of the word becomes obscure and unintelligible. Only the passing away of the sounds

是，你必須試著不讓心跟隨那些聲音，不讓心被對聲音的想像給帶走。你應注意，讓聽到只是純粹的聽到，觀察並標記「聽到、聽到」。[15]

當定與智變得強而有力時，若你觀照並標記：「聽到、聽到」，那聲音會變得不清晰，像是從遠處傳來似的，或像被帶到遠方，或像愈來愈接近、或變得沙啞不清楚。如果你有這些經驗，那表示你已有能力觀照能聽的心。

以這個方式繼續觀照、標記，當你的定與智變得更強而有力時，你會發現，在觀照、標記「聽到、聽到」之際，聲音一個音節一個音節地消逝、滅去；能聽(聲音)的心識，也一個一個滅去；觀照、標記的心也同樣地滅去。觀智銳利的禪修者，能夠明確、清楚地體驗這些現象。

在觀照、標記聲音時，尤為明顯的是，聲音一個音節一個音節地滅去，即使是初學者也可能會有這個體驗。這些聲音彼此不再相連結，它們一個音節一個音節地滅去。例如，當禪修者聽到「先生」這個聲音，觀照並標記「聽到、聽到」，他會體驗到「先」這個音節先個別地滅去，「生」這個音節隨後也個別地滅去。如此，這些聲音斷斷續續地被聽到，以至於聲音所表達的意思變得模糊不清、難以理解。此時，變得顯著的，只

in broken sequence becomes evident.

When you experience the sounds passing away, you will come to realise that the sound is not permanent. When you experience the observing and noting mind also passing away, you will realise that the observing and noting mind is also not permanent. Thus you will realise that the sound that is heard is not permanent nor is the observing and noting [16] mind permanent. That is *anicca*. The quick succession of such passing away is like torture — suffering (*dukkha*).

How can one ward off these torture and suffering? One cannot stop or ward this off. This torture of passing away is taking its own course, it is uncontrollable or *anatta*. Thus while observing and noting "hearing, hearing" one will be able to realise the insight knowledge (*ñāṇa*) of *anicca*, *dukkha* and *anatta* and realise the noble dhamma.

§1.4 While Observing and Noting in the Sitting posture

Observing and noting in the sitting posture as "Rising, Falling, Sitting, Touching" has to do with the physical body or *kāya*. So, it is known as *kāyānupassanā satipaṭṭhāna*. Observing and noting as "Pain, numbness or aching" has to do with the feelings (feelings of the physical sensations) or *vedanā*, so it is known as *vedanāupassanā satipaṭṭhāna*. Observing and noting on the conscious mind as "wandering, planning, thinking, etc." has to do with the mind or acts of consciousness— *citta*, so it is known as *cittānupassanā satipaṭṭhāna*. Observing and noting as "seeing, hearing, smelling, etc." has to do with the nature of

是斷斷續續的聲音之壞滅。

當你體驗到聲音的滅去，你將了悟到聲音不是恆常的；當你體驗到觀照與標記的心也滅去時，你將了悟到能觀照、標記的心也不是恆常的。如此，你將了悟，聽到的聲音與能觀照的心都不是恆常的。這即是「無常」(anicca)。[16]一連串迅速滅去的現象，則像是一種折磨，是苦(dukkha)。

如何能免除這些折磨、苦呢？沒有辦法可以停止或免除它們。這壞滅之苦有其自己的規律，它是不受控制的，是「無我的」。如此，在觀照、標記「聽到、聽到」時，禪修者將能洞察無常、苦、無我的真理，並且證悟聖法。

§ 1.4 坐時觀照，即修四念處

在坐禪時，觀照、標記「上」、「下」、「坐」、「觸」，這和「身」(kāya)有關，所以被說為是「身隨觀念處」。觀照、標記「痛」、「麻」、「癢」，則和「受」(vedanā)有關，所以被稱為「受隨觀念處」。觀照、標記種種念頭「分心」、「計劃」、「想」等，和「心」(citta)有關，所以被稱作「心隨觀念處」。觀照、標記「看到」、「聽到」、「聞到」等，則和總稱為

physical or mental objects known as dhamma. So, it is known as *dhammānupassnā satipaṭṭhāna*.

Thus while practicing in one sitting posture as instructed by our benefactor, the Ven Mahāsi Sayādaw, there is included all the four practices of *satipaṭṭāna*. My explanation on the sitting posture is fairly complete.

「法」(dhamma)的身、心現象有關，所以被稱為「法隨觀念處」。

如此，依據我們的恩師馬哈希尊者所教導的方式練習坐禪之時，其中便已包括了身、受、心、法四個念處的修習。關於坐禪，以上的說明，已相當完整了。

§2 Observing and Noting While in the Walking Posture

Now I will explain to you how to observe and note while in the walking posture. There are four ways of observing or noting in the walking posture. They are:[17]

(1) Observing and making one noting with one step.

(2) Observing and making two notings with one step.

(3) Observing and making three notings with one step.

(4) Observing and making six notings with one step.

§2.1 Observing and Making One Noting with One Step

In this way, one has to observe and make note of the step as one movement as: “Left step, Right step”.

When you observe and note “Left step” you must observe and note intensely and closely so that you will come to know the nature of the forward movement in stages, from the beginning of the step to the end of the step. You must try to dissociate from the physical form and shape of the foot as much as possible. Similarly with the “Right step”. You must observe and note intensely and closely so that you will come to know the nature of the forward movement in stages, from the beginning of the step to the end of the step. You must try to dissociate from the physical form and shape of the foot as much as possible. My explanation on making one noting with one step as “left step, right step” is fairly complete.

貳．行禪時的觀照與標記

接著，要說明行禪時如何觀照、標記。行禪時的觀照、標記方式，可分為四種：[17]

(1) 觀照時，一步做一個標記。

(2) 觀照時，一步做兩個標記。

(3) 觀照時，一步做三個標記。

(4) 觀照時，一步做六個標記。

§ 2.1 觀照時，一步做一個標記

第一種方式，禪修者觀照時，將〔左或右腳的〕步伐看成一個移動，標記作「左腳」或「右腳」。

當你觀照、標記「左腳」時，你必須貼近且密集地觀照，以便能夠了知，從腳步的開始到結束，整個逐漸向前移動的現象。你應試著盡可能地不去注意腳板的形態、外形。觀照右腳的方式，也是如此。你必須貼近且密集地觀照，以便能夠了知從腳步的開始到結束，整個逐漸向前移動的現象之本質。你應試著盡可能地不去注意腳板的形態、外形。關於一步做一個標記，以上的說明，已相當完整了。

§2.2 Observing and Making Two Notings with One Step

In this 2nd way, you observe and make note of the step as two movements as: "Lifting, Dropping, Lifting, Dropping". You must focus on the nature of the gradual upward movement, movement by movement, as much as possible as you observe and note "lifting". Again you must dissociate from the physical form and shape of the foot as much as possible. Similarly, when you note "Dropping" you must dissociate from the physical form and shape of the foot as much as possible and observe keenly and intensely to know the nature of the gradual downward movement, movement by movement. [18]

The physical form and shape of the foot is *paññatti* — concept. Concepts are not objects of *vipassanā*. The nature of motion or movement is *paramattha* — truth or true nature. It is *vāyo paramattha*. My explanation on making two nothing with one step is fairly complete.

§2.3 Observing and Making Three Notings with One Step

This 3rd way is to observe and note as three movements in one step as: "Lifting, Pushing Forward, Dropping". When you observe and note "lifting," you must observe and note closely and intensely to know the nature of the gradual upward movement in stages as much as possible as explained above. When you observe and note as "Pushing Forward", you must observe and note closely and intensely to know the nature of the gradual forward movement in stages as much as possible. When you observe and note "Dropping," you must observe and note closely and

§ 2.2 **觀照時，一步做兩個標記**

以第二種方式觀照時，將一個步伐標記為兩個移動：「提起、放下」。當你觀照、標記「提起」之時，你必須盡可能地專注於那一點一點逐漸上移的移動現象。你應試著盡可能地不去注意腳板的形態、外形。同樣地，當你觀照「放下」時，你應試著盡可能地不去注意腳板的形態、外形，只是一心一意地密集地觀照那一點一點逐漸下降的移動現象。[18]

腳板的形態、外形是「概念法」(paññatti)，概念法並不是毗婆舍那所要觀照的所緣。「推動」、「移動」的現象，則是「真實法」(paramattha)，為「風大」(vāyo)。關於一步做兩個標記，以上的說明，已相當完整了。

§ 2.3 **觀照時，一步做三個標記**

第三種方式，觀照時將一個步伐標記為三個移動：「提起、推出、放下」。當你觀照、標記「提起」之時，你必須盡可能地貼近且密集地觀照並標記，以便了知那逐漸上移的移動現象。當你觀照、標記「推出」時，你必須盡可能地貼近且密集地觀照並標記，以便了知那逐漸向前的移動現象。同樣地，當你觀照「放下」

intensely to know the nature of the gradual downward movement in stages, as much as possible.

When so observing and noting closely and keenly all these movements, you must observe and note in such a way that you are right with the "present movement" of the momentum (duration) of the movement (*santati-paccuppanna*). You must also observe and note closely and intensely to know the nature of the movement, *paramaitha*. When you are able to observe and note "Lifting", you will come to experience by yourself not only the gradual upward movement, movement by movement, but also that it becomes lighter and lighter as it moves upward.

As you observe and note "Pushing Forward" also in this way, you will come to experience not only the gradual forward movement, movement by movement, but also that it becomes light as it moves forward. When you observe [19] and note "dropping" also in this way, you will not only experience the gradual downward movement, movement by movement, but also that it becomes heavier and heavier as it goes down.

When a yogi experiences the sensation of lightness in the gradual upward movement as he/she observes and notes "lifting", the sensation of lightness in the gradual forward movement as he/she observes and notes "pushing forward", the sensation of heaviness in the gradual downward movement as he/she observes and notes "dropping," the yogi becomes especially interested in his/her practices. It means experiencing the beginning of the dhamma for the yogi.

Experiencing lightness in the different movements means experiencing the characteristics of *tejo dhātu* — element of

時，你也必須盡可能地貼近且密集地觀照並標記，以便了知那逐漸向下的移動現象。

如此貼近且密集地觀照、標記時，你的觀照與標記應保持在「(相續)當下」(santati paccuppanna)的「移動」上。你必須貼近且密集地觀照，以便了知那移動現象的本質，亦即「真實法」(paramattha)。若你能夠這樣貼近且密集地觀照，在你觀照、標記「提起」時，你不僅會親身經驗到提起時一點一點逐漸上升的移動，也會經驗到腳在上移時，變得愈來愈輕盈。

當你如此觀照、標記「推出」時，你不僅會經驗到推出時逐漸前移的移動，也會經驗到腳在前移時變得輕快。[19]同樣的，當你如此觀照、標記「放下」時，你不僅會經驗到放腳時一點一點逐漸下移的移動，也會經驗到腳在下降時變得愈來愈沉重。

禪修者在觀照、標記「提起」時，經驗到〔腳〕逐漸上提時的輕盈感；觀照、標記「推出」時，經驗到〔腳〕逐漸前移時的輕盈感；觀照、標記「放下」時，經驗到〔腳〕逐漸下移時的沉重感。這時，他會對自己的練習更加感到興趣。這表示禪修者已開始體證「法」了。

經驗不同移動〔即提起、推出之時〕的「輕盈

heat & cold and *vāyo dhātu* — element of motion or movement. Experiencing heaviness in the downward movement means experiencing the characteristics of *paṭhavī dhātu* — element of extension, toughness or hardness, and *āpo dhātu* — element of cohesion and fluidity. Experiencing such means experiencing the beginning of the noble dhamma. My explanation of three noting with one step is also fairly complete.

§ 2.4 Observing and Making Six Notings with One Step

The 4th way is to make note as six movements in one step as: "Beginning to Lift, End of Lifting; Beginning to Push Forward, End of Pushing Forward; Beginning to drop, End of Dropping". "Beginning to lift" means only the heel has been raised. "End of lifting" means the whole foot together with the toes has been raised. "Beginning to push forward" means the foot has just "started" to push forward. "End of pushing forward" means the stage of the foot that is in short pause before descending. "Beginning to drop" means the beginning stage of descending or dropping. "End of dropping" means when the foot touches the ground or floor. Actually this is just dividing the three movements in one [20] step into six as: beginning and ending".

Another way is to observe and note as: "Wanting to lift, Lifting; Wanting to push forward, pushing forward; Wanting to drop, dropping". In this type of observing and noting, the mental phenomena, *nāma* (Wanting to…) and physical phenomena, *rūpa* (lifting, etc.) are observed and noted separately.

Still another way is to observe and note as: "Lifting,

感」，表示體驗到了「火界」(tejo dhātu)的特性—冷、熱的性質，以及與「風界」 (vāyo dhātu)的特性—移動的性質。經驗到〔腳〕下降移動的「沉重感」，表示體驗到「地界」 (pathavī dhātu)的特性—粗、硬的性質，以及「水界」(āpodhātu)的特性—流動、凝結的性質。經驗這些現象時，表示禪修者開始體驗「法」了。關於一步做三個標記，以上的說明，已相當完整。

§ 2.4 觀照時，一步做六個標記

第四種方式是，觀照時將一個步伐標記為六個移動：「提起開始、提起結束、推出開始、推出結束、放下開始、放下結束」。「提起開始」指唯有腳後根被提起而已，「提起結束」指腳指也已提起。「推出開始」指腳板開始推出。「推出結束」指腳板在下降之前的短暫靜止階段。「放下開始」指〔腳〕開始下降的階段。「放下結束」指腳板接觸到地面的時候。實際上，這只是把一步裡的三個移動[20]，個別標記出其「開始」與「結束」而已。

另一種方式，是觀照時標記「想要提起、提起、想要推出、推出、想要放下、放下」。在這種標記的方式裡，禪修者分別觀照、標記了「名」(nāma)，即「想要...」的動機，以及「色」(rūpa)，如腳板的提起等等。

Raising; Pushing Forward; Dropping, Touching, Pressing”. When you observe and note “Lifting” it is the stage where only the heel starts to lift. “Raising” means the whole foot together with the toes is raised. “Pushing Forward” means pushing the foot forward as just one movement. “Dropping” means starting to put the foot down. “Touching” means when the foot touches the ground or floor. “Pressing” means pressing the foot in order to lift the other foot. Thus you will note as: Lifting, Raising, Pushing Forward, Dropping, Touching, Pressing” in six movements.

Many yogis are able to develop their *Samādhi* (concentration) and *ñāṇa* (insight) by noting with such six movements and make progress in their observing and noting. They are able to realize the dhamma in a very distinctive way. My explanation of observing and noting on the walking posture is fairly complete.

還有另一種方式是，觀照時標記「提起、抬起、推出、放下、接觸、壓下」。當你觀照、標記「提起」時，是僅僅後腳跟開始提起的階段。「抬起」指整個腳板連同腳指被抬起。「推出」指把腳板推出的整個動作。「放下」指開始要把腳往下放。「接觸」指腳板剛接觸到地面。「壓下」指將腳下壓以便提起另一隻腳。如此，你將標記六個移動「提起、抬起、推出、放下、接觸、壓下」。

許多禪修者藉由標記如上所述的六個移動，而培養出「定」(samādhi)與「智」(ñāṇa)，他們的觀照因而能得以進步，並能以非凡的方式體證「法」。關於一步做六個標記，以上的說明，已相當完整了。

§3 Observing and Noting on the Genernal Details

Observing and noting on the general details means it is not the time for the sitting posture. It is also not the time for the walking posture. They are the little details that you do when you return to your living quarters such as: opening door, closing the door, making the bed, changing clothes, washing clothes, preparing meals, eating, drinking, etc. and observing and noting them. [21]

§3.1 Observing and Noting while Having Meal

The moment you see the meal, you observe and note "seeing, seeing". When you stretch your hand to reach the food, observe and note "stretching, stretching". When you touch the food, observe and note "touching, touching". When you collect and arrange your food, observe and note "arranging, arranging". When you bring it to your mouth, observe and note "bringing, bringing". When you bend your head to take the food, observe and note "bending, bending". When you open your mouth, observe and note "opening, opening." When you put the food in your mouth observe and note "putting, putting". When you raise your head again, observe and note "raising, raising". When you chew, observe and note "chewing, chewing". When you are aware of the taste observe and note "knowing, knowing". When you swallow, observe and note "swallowing, swallowing".

These instructions are in accordance with the way our benefactor, the Ven. Mahāsi Sayādaw, observes and notes while taking a morsel of food. They are meant for those yogis who take their practice seriously and also practice incessantly, without a

參・一般活動的觀照與標記

「一般活動的觀照」，指在坐禪、行禪的時間之外所做的觀照。一般活動，包含你返回住所時所做的種種不起眼的動作，如開門、關門、整理床鋪、換衣服、洗衣服、準備食物、用餐、喝水等等。這些動作也都要加以觀照、標記。[21]

§ 3.1 用餐時的觀照與標記

看到食物時，你必須觀照、標記「看到、看到」。當你伸手拿食物時，要觀照、標記「伸出、伸出」。當你碰觸到食物時，觀照、標記「接觸、接觸」。當你收集、整理食物時，觀照、標記「整理、整理」。當你把食物取回到嘴邊時，你要觀照、標記「取回、取回」。當你低下頭要用食時，要觀照、標記「彎下、彎下」。當你張開嘴巴時，要觀照、標記「張開、張開」。當你把食物放到嘴裡時，要觀照、標記「放、放」。當你再次抬起頭時，要觀照、標記「抬、抬」。當你咀嚼食物時，要觀照、標記「咀嚼、咀嚼」。當你覺察味道的時候，要觀照、標記「知道、知道」。當你吞嚥食物時，要觀照、標記「吞、吞」。

以上的教導，符合我們的恩師馬哈希尊者所教導的在進餐時所做的觀照方式。這些教導，是針對那些重視自己的修行，且恭敬、密集而毫無間斷地持續修行的禪

gap, and respectfully and intensely.

At the beginning of the practice you will not be able to observe and note all the movements. You will forget to note most of the movements, but you must not be discouraged. Later when your concentration and Insight become mature, you will be able to observe and note all the movements.

At the beginning of the practice, you must first try to focus on the most distinctive movement for you as your main object. What is the most distinctive movement for you? If stretching you hand is the most distinctive movement, then you must try to observe and note "stretching, stretching" without missing or forgetting. If bending your head is most distinct, try to observe and note "bending, bending" without [22] missing or forgetting. If chewing is most distinct try to observe and note "chewing, chewing" without missing or forgetting. You should thus try to observe and note at least one distinctive movement as you main object without missing or forgetting.

Once you can focus your mind on one object closely and precisely in this way and develop concentration, you will be able to focus and observe and note other movements and develop further *samādhi* (concentration) and *ñāṇa* (insight). Various levels of *vipassanā* insight will consequently unfold and one can realize the noble dhamma while taking your meal.

The chewing movement is especially more distinctive. Our benefactor, the Ven. Mahāsi Sayādaw, has once said that of the two jaws, it is the lower jaw that is involved in the chewing movement. This movement of the lower jaw is actually what we

修者而說的。

在修習之初，你可能無法觀照、標記到所有的動作，乃至會忘記去觀照大部分的動作，但是不必因此感到灰心氣餒。以後，當你的定與智變得成熟時，你將能夠觀照、標記所有的動作。

在修習之初，你應先試著專注那些對你而言最為顯著的動作，將它當作主要的所緣。什麼是對你而言最為顯著的動作？譬如，若伸手的動作最顯著可知，你就應該試著去觀照、標記「伸出、伸出」，而無任何的遺漏與忘失；如果低頭的動作最顯著，那就應觀照、標記「低頭、低頭」，而無任何的遺漏與忘失；[22]如果咀嚼是最顯著的動作，那就應觀照、標記「咀嚼、咀嚼」，而無任何的遺漏與忘失。如此，你必須觀照、標記至少一個顯著的動作，將之當作主要的所緣，而無任何的遺漏與忘失。

一旦你可以如此讓心緊密且準確地專注在一個所緣，並藉此培養出定力時，你將能專注觀照其他的動作，並培養出更深的定與智。種種的毗婆舍那智慧將因此而展開，而禪修者甚至能在進餐時證悟聖法。

用餐時，咀嚼的動作是尤為顯著的。我們的恩師馬哈希尊者曾經說過，在咀嚼時，上、下顎之中，僅

call "chewing" in our Burmese vocabulary.

If you can observe and note this gradual movement of the jaw well and develop concentration, you will find the observing and noting on the chewing movement to be especially good. Beginning with this chewing movement you will also be able to observe and note all the movements involved in taking a meal. My explanation on how to note the general details in taking a meal is fairly complete.

3.2 Observing and Noting on the Motion of Sitting Down

Observing and noting on such behaviors as "sitting standing, bending, stretching" are also part of observing and noting the general details. For those who have reasonable foundations of *samādhi* (concentration) and *ñāṇa* (insight), if one is especially aware, the "desire of intention to sit" when one is about to sit down will be quite evident. Thus one must observe and note this intention or desire as [23] "wanting to sit, wanting to sit". Then when the actual movement of sitting occurs, one must observe and note "sitting, sitting."

When you observe and note "sitting" try to dissociate from the form of head, body, legs, etc. as much as possible. You must observe and note closely and intensely on the nature of the gradual downward movement, movement by movement, as much as possible. You must also observe and note in such a way that your mind stays pinpointed on the momentum of the "present moment" of the downward movement, moment by moment.

下顎在移動。這下顎的移動，實際上就是我們所說的「嚼」。

如果你對下顎逐漸移動的過程，觀照、標記得好，並培養出定力，你將會發現對咀嚼動作的觀照、標記會進行得特別地好。從咀嚼的動作開始，接著你將能夠觀照、標記進食中所有的動作。關於如何觀照進餐時的一般活動，以上的說明，已相當完整了。

§ 3.2 觀照、標記坐下的過程

應觀照的一般活動，也包含「坐」、「站」、「屈」、「伸」等動作。對具備了某程度的定與智的禪修者而言，當他正要坐下時，「想要坐下的動機」會相當顯著。因此，禪修者必須觀照這個「動機」、「意欲」，[23]標記「想坐下、想坐下」。然後，當坐下的動作進行時，必須觀照、標記「坐下、坐下」。

當你觀照、標記「坐下」時，試著盡可能地不要去注意頭、身體、腳等等的形狀。你應盡可能地貼近且密集地觀照、標記那逐漸一點一點下降的移動現象，如此觀照能使你的心精確地落在當下逐漸下移的動作。

You must also observe and note very closely and precisely to be able to know the true nature (*paramattha*) of the movement. After you are able to observe and note closely and intensely and are able to pinpoint your observing and noting mind on the "momentum of the present moment" of the movement, as you observe and note "sitting, sitting" you will realise by yourself clearly that you not only come to know the gradual downward movement but are also able to feel the sensation of getting heavier and heavier as it moves downwards.

§3.3 Observing and Noting on the Motion of Standing up Again

When you are about to get up or stand up after sitting, if you are especially mindful, the "desire or intention to get up" will first become evident. You must observe and note this intention as "wanting to get up, wanting to get up". This desire to get up sets in motion *vāyo dhātu* — the element of motion, which pushes you up. As you bend forward to collect your energy to get up, you must observe and note as "collecting energy, collecting energy". When you stretch your hand to the side for support observe and note "supporting, supporting".

When the body becomes filled with energy, it will gradually [24] rise upwards in stages. This upward movement, we call standing up/ getting up in our Burmese vocabulary. We observe and note this as "standing up, standing up". A vocabulary is also *paññatti* (concept). What we must know is the nature of the gradual upward movement, movement by movement, as much as possible. We must also observe and note intensely and precisely so as to be with the momentum of the "present moment" of the

你應非常貼近且密集地觀照，以便能夠了知移動的真實性質(paramattha真實法)。當你觀照、標記「坐下、坐下」時，若你能貼近且緊密地觀照、標記，且讓你的觀照心準確地落在「相續現在」〔即，當下〕的移動時，你將清楚地知道，身體下移時，你不僅覺知那逐漸下降的移動，也將感受到身體變得愈來愈沉重。

§ 3.3 觀照、標記起身的過程

當你要結束坐禪，打算起身站起來的時候，若你很有正念，「想要起身」的動機會先變得顯著。你必須觀照、標記這個動機：「想要起身、想要起身」。這想要起身的動機，會使推動身體的「風界」(vāyo dhātu)開始運轉。在你向前屈身，累積力氣要起身之際，你必須觀照、標記「使力、使力」。接著，當你將手伸向旁邊做為支撐時，你必須觀照、標記「支撐、支撐」。

當身體充滿力氣時，它會逐漸地向上升。[24]這個上升的動作，在緬語的詞彙裡稱為「起身」或「起立」。我們觀照、標記它作「起身、起身」。不過，語詞也僅是「概念法」(paññatti)。我們要清楚了知的，是一點一點逐漸上升的移動現象。同樣的，我們必須密集且準確地觀照，並做標記，以便讓心能夠保持在「當

movement of the gradual upward movement.

When you are thus able to observe and note closely, intensely and precisely to be with the momentum of the present moment and to also know the nature of the *paramattha*, when you observe and note as “standing standing”, as the body reaches higher up, in addition to knowing the gradual upward movement in stages, you will come to experience by yourself, the sensation of lightness as it rises upward.

In this way, you will come to experience by yourself the sensation of heaviness with the gradual movement downwards as you observe and note “sitting” and the sensation of lightness with the gradual movement upwards as you observe and note “getting up”. Experiencing the sensation of lightness in the upward movement means seeing the nature of “*tejo dhātu* and *vāyo dhātu*”. Experiencing the sensation of heaviness in the downward movement means seeing the nature of “*paṭhavī dhātu* and *āpo dhātu*.”

§3.4 Seeing the Arising and Passing Away

Motto: Only when the nature is known,
udaya-vaya will be seen.

After coming to know the nature of the particular phenomena, one will come to know *udaya* — the arising and *vaya* — the passing away. That is, one will come to see [25] the arising and passing away of each movement, from moment to moment. There is the arising of one movement and its passing away, then

下」逐漸上升的動作。

當你如此貼近、密集且準確地觀照，而能讓心保持在「當下」，並了知「真實法」之時，在觀照、標記「起身、起身」之際，當身體上升時，除了了知逐漸上升的移動之外，你也將親身體驗到上升時的輕盈感覺。

如此，當你觀照、標記「坐下、坐下」時，你將親自體驗到沉重的感覺與逐漸下降的移動；當你觀照、標記「起身、起身」時，你將親自體驗到輕盈的感覺與逐漸上升的移動。如此，體驗到〔身體〕上升時的輕盈感覺，表示你觀見「火界」與「風界」的特質；體驗到〔身體〕下降時的沉重感覺，表示你觀見「地界」與「水界」的特質。

§ 3.4 見生滅

箴言：「見自相已，
　　　方見生滅。」

了知某一〔移動〕現象的特質之後，才會了知所謂的生(udaya)、滅(vaya)，亦即，[25]觀見每個移動剎那剎那地生起又滅去。一個移動生起、滅去，接著另一個移動也生起、滅去，然後另一個移動又生起、滅去，如

another arising of the movement and its passing away, and on and on. Seeing clearly the arising and passing away is *saṅkhata-lakkhaṇa* (compound or conditioned characteristics of all mental and physical phenomena).

Continuing observing and noting after seeing the arising and passing away in this way, when one's concentration and insight become strong, you will find the arising not so distinct anymore. Only the dissolution or passing away is distinct. Experiencing the passing away more distinctly, one comes to realize that no bodily behavior is permanent. Then when one sees clearly the noting mind also passing away, one will come to realise that the noting mind is also not permanent. Both the mental (*nāma*) dhamma and physical (*rūpa*) dhamma are impermanent, that they are *anicca*.

The swift and rapid succession of passing away is like torture. suffering — *dukkha*; that such passing away or dissolution and torture cannot be stopped or warded off, that it is taking place at its own will. Uncontrollable — *anatta*. When one's insight knowledge of this *anicca*, *dukkha* and *anatta* becomes very explicit, thorough and conclusive, one will be able to realise the noble dhamma that one has been wishing and aspiring for.

Thus while observing and noting "sitting" and "standing up", one will come to realise the general or common characteristics of *anicca*, *dukkha* and *anatta* called *sāmañña-lakkhaṇa*. When one is clear, explicit, thorough and conclusive about this *sāmañña-lakkhaṇa*, one will be able to realize the noble dhamma that one has been wishing and aspiring for. [26]

此生滅不斷。清楚地見到生與滅，即是見到「有為相」(saṅkhata-lakkhaṇa)(一切身、心現象皆具有這「依緣而起」或「合會而成」的性質)。

如此見生滅之後，持續不懈地觀照、標記，定與智會變得更強而有力。接著，你將發現「生起」的現象不再那麼明顯，只有「滅去」的現象是顯著的。當更清楚地體驗「滅」的現象時，禪修者會了悟到，身體的移動無一是恆常的。當禪修者清楚地看見觀照的心也滅去，他將了悟到能觀的心也不是恆常的，無論是「名法」(nāma)或「色法」(rūpa)皆是「無常的」(anicca)。

一連串快速的滅去現象，像是一種「折磨」、「苦」(dukkha)。我們無法阻止、避免這滅去的現象與苦，它們自行發生，不受任何人控制，是「無我的」(anatta)。當了知無常、苦、無我的觀智，發展至非常明晰、徹底且具決定性時，禪修者將能證得一直以來所希求的聖法。

如此，在觀照、標記「坐下」、「起身」時，禪修者將了悟到三種名為「共相」(sāmañña-lakkhaṇa)的共同性質：「無常」、「苦」及「無我」。當禪修者對三共相的了知，變得明晰、徹底且具決定性時，他將能證得一直以來所希求的聖法。[26]

§3.5 Observing and Noting on Bending and Stretching

Observing and noting on bending and stretching are also part of observing and noting the general details. When you have to bend your arm, if you are especially mindful, the "desire" to bend will first become prominent. Thus you must observe and notes as "wanting to bend, wanting to bend". After that, you must observe and note closely and attentively to know the nature of the gradual movement of the bending behavior as it bends as much as possible. Here also one will be able to experience the sensation of lightness as it moves upward by oneself. Here also one will be able to experience the sensation of lightness with the upward movement.

When one wants to stretch the arm back after taking care of whatever need to be taken care of by bending, the "desire" to stretch will also become evident first. You must observe and note this desire as "wanting to stretch, wanting to stretch". When the actual behavior of the stretching occurs, observe and note as "stretching, stretching". This nature of the outward and downward movement of the arm, we call "stretching" in our Burmese vocabulary. As you observe and note "stretching, stretching", you will also experience the sensation of heaviness as it falls downward by yourself.

The characteristics of lightness and heaviness are called *sabhāva-lakkhaṇa* (specific or particular mark or characteristics of mental and physical phenomena).

Motto: Only when the nature is known,
udaya-vaya will be seen.

§ 3.5 觀照、標記彎曲與伸直

一般活動的觀照，也包含對肢體的彎曲與伸直的觀照。當你彎曲手臂時，若你很有正念，「想要彎曲」的動機會先變得顯著。就此，你必須觀照、標記「想彎曲、想彎曲」。之後，你應盡可能地貼近且仔細地觀照、標記「彎曲、彎曲」，以便了知彎曲時，彎曲動作裡逐漸移動的現象。禪修者在此也將能親身體驗到手臂向上移動時的輕盈感覺。

同樣的，當想要將彎曲後的手臂再伸直之時，「想要伸直」的動機會先變得顯著。就此，你必須觀照、標記這個動機：「想伸直、想伸直」。實際將手臂伸直時，你必須觀照、標記「伸直、伸直」。如此，手臂伸開移動的現象，在緬語中我們稱為「伸直」。當你觀照、標記「伸直、伸直」時，你將親身經驗手臂下移時的沉重感覺。

這輕盈感與沉重感的特質，皆被稱為「自相」(sabhāva-lakkhaṇa，個別身、心現象所獨有的特質)。

箴言：「見自相已，
　　　　方見生滅。」

Continuing observing and noting in this way, one will come to experience that the lightness and heaviness in the nature of the movement arise and pass away. This knowing of arising and passing away is knowing *saṅkhata-lakkhaṇa* (compound or conditioned characteristics). [27]

Later, as one reaches the level of insight of *bhaṅga-ñāṇa* — knowledge of dissolution — and sees the dissolution or passing away, one comes to realise that: the behaviour of bending is not everlasting and the noting mind on the bending behaviour is also not everlasting; the behaviour of stretching is also not everlasting, nor the noting mind on the stretching behavior everlasting by yourself.

Thus while bending and stretching, one can have a clear, explicit, thorough and conclusive knowledge of the characteristics of *anicca*, *dukkha* and *anatta* and realize the noble dhamma that one has been wishing and aspiring for.

Thus having listened today to the three aspects on the practical instructions on *vipassanā* meditation, may you be able to follow, practice and develop accordingly and may you be able to realize the noble dhamma that you have been wishing and aspiring for, and realize the peace of *nibbāna* — the extinction of all suffering — swiftly, with ease of practice.

Yogis: May we be fulfilled with the Ven. Sayādaw's blessings.

Sadhu! Sadhu! Sadhu! [28]

如此持續地觀照、標記，禪修者將體驗到移動時的輕盈與沉重感生起後又滅去。如此對生、滅的了知，即是在了知「有為相」(「依緣而起」或「合會而成」的性質)。[27]

之後，當禪修者證得「壞滅智」，觀見壞滅或說滅去的現象時，他了悟到：彎曲的動作不是恆常的，觀照彎曲動作的能觀之心也不是恆常的；伸直的動作不是恆常的，觀照伸直動作的能觀之心也不是恆常的。

如此，就在彎曲、伸直手臂的時候，禪修者能對三共相「無常」、「苦」及「無我」，有明晰、徹底且具決定性的了知，並循此而證得一直以來所希求的聖法。

願你們聽聞了今日包含三部分的「毗婆舍那實修教學」之後，能夠如所聽聞到的那樣，精勤修習、實踐，並願你們能夠安樂地、快速地證得向來所希求的「聖法」以及「涅槃」(一切苦的止息)。

〔此時〕禪修者說：願我們具足長老的祝福。

善哉！善哉！善哉！ [28]

§4 Maxims For Recollection

Observing and noting on the object of Paññatti as permanent is Samatha.

Observing and noting on the object of Paramattha as impermanent is Vipassanā.

Only when observing and noting is made at the very present moment of arising, will Sabhāva be really known.

Only when the nature is known, will Udaya-vaya be seen.

All arising physical and mental phenomena must be explicitly observed and noted as ending inevitably in passing away or dissolution.

When the passing away or dissolution is known, Anicca will be explicitly known.

When Anicca is seen, Dukkha becomes evident.

When Dukkha is evident, Anatta is seen.

Seeing Anatta, Nibbāna will be realized

肆・應謹記的座右銘

☼ 於概念法所緣，觀其常恆不變，這是奢摩他的修行。

☼ 於真實法所緣，觀其無常，這是毗婆舍那的修行。

☼ 只有在身、心現象生起的當下，觀照它們，方能了知它們的「自相」。

☼ 了知「自相」後，才能見到生、滅。

☼ 必須清楚地觀察到，生起的一切身、心現象，必然會壞滅、消逝。

☼ 了知壞滅時，將清楚地見到無常。

☼ 見到無常時，苦變得明顯。

☼ 苦變明顯時，便見無我。

☼ 見無我時，將能證得涅槃。

原書所附之作者略傳

Short Biography

Ven. Saddhammaraṃsi Sayādaw, Sayādaw U Kundalā bhivamsa, a senior disciple of the late Most Ven. Mahāsi Sayādaw, is the founder and Chief Abbot of Saddhammaraṃsi Medi-tation Centre in Myanmar. He is also a Mahāsi Nāyaka (one of chief advisory Sayādaws of the main Mahāsi Centre in Myanmar).

The Ven. Sayādaw entered the monastery at the age of nine & studied at various well known monasteries in Myanmar. The Ven. Sayādaw holds three Dhamma Lectureships & taught at the well known Maydini Forest Monastery for twenty years. After training under the late Most Ven. Mahāsi Sayādaw, the Ven. Sayādaw founded the Saddhammaraṃsi Meditation Centre in 1979, with the blessing of the late Most Ven. Mahāsi Sayādaw. The Centre has about 200 yogis daily. Sayādaw has since established 2 branches in the country side & one in the suburbs. Sayādaw has published many dhamma books and has traveled throughout Europe, U.K., U.S., Canada, Australia, Japan & the East. The Ven. Sayādaw holds the title of Agga Mahā Kammaṭṭhanācariya awarded by the government of Myanmar.

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Sabbadānam dhammadānam jināti.

The gift of dhamma excels all other gifts.

Burmese Pagoda



圖：緬甸式佛塔

Sabbadānaṃ dhammadānaṃ jināti

眾施法施勝

The gift of Dhamma excels all gifts

Transfer of Merit

Telling the wish of merit transfer on behalf of people who translate, edit, sponsor, publish, print, distribute, or feel joy for this book:

"May the merits accrued from this dhamma gift be transfered to my parents, teachers, relatives, friends, and all sentient beings.

May they be relieved from all physical and mental suffering.

May they accumulate merits, develop wisdom and attain quickly the *magga*, *phala* and *nibbāna*, the cessation of suffering."

Sādhu Sādhu Sādhu

迴向

普為翻譯、編輯、出資、出版、印製、
讀誦受持、輾轉流通、隨喜讚歎此書者迴向：

願以此法施功德，迴向給父母、師長、親戚、朋友，
及法界一切眾生。

願他們沒有身體的痛苦、沒有心理的痛苦。

願他們福德智慧增長，早日證得道智、果智與究竟涅槃。

善哉！善哉！善哉！

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